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from 31% to 14%; that of the foreign population amounts to 11.2%. Shanghai had in October, 1905, 561,174 inhabitants, of whom 12,326 were foreigners.

B. L.

China's Intercourse with Korea from the XVth Century to 1895.

By William Woodville Rockhill. London, Luzac & Co., 1905. 60 pp.

With two plates.

This paper embodies the welcome republication of two of the author's essays,—one brought out in 1888 in the "Journal of the American Oriental Society" (Vol. XIII), under the title "Korea in its Relations to China," which in this new garment appears carefully revised and substantially enlarged; the other dealing with the laws and customs of Korea, the substance of a portion of which was published in 1891 in the "American Anthropologist." The first investigation is based on Chinese official publications searched through and translated by the author in his endeavour to explain the nature of Korea's relation to China, which prior to 1876, the date of the treaty of Kang-hua between Japan and Korea, was a puzzle to Western nations. They were told, at one and the same time, that Korea, "though a vassal and tributary State of China, was entirely independent as far as her Government, religion, and intercourse with foreign States were concerned,"—a condition of affairs still alluded to by the King of Korea in 1882, in a letter addressed to the President of the United States. The author describes Chinese intercourse with Korea during the Ming dynasty, the Manchu invasion of the country in 1637, the nature of the official relations between the two countries, the reception of a Chinese Ambassador by the King of Korea in 1843, and gives the translation of a Manchu inscription referring to the conquest of Korea. The sketch of Korean customs is still very valuable, especially in indicating those that differ from Chinese. Thus, in some of the Korean laws and modes of procedure, Mr. Rockhill sees an enlightened spirit, not always present among nations that lay claim to a much higher civilization. For example, in cases of murder, the punishment for which is death, the testimony of persons under sixteen years of age cannot be introduced as evidence. An insane person or deaf-mute is not punished with death for murder, but only exiled to a remote locality, while in China a lunatic who murders his father or mother is put to death. Very interesting are the remarks on Buddhism, the Korean form of which presents fewer similarities to that of China, but many striking analogies to Tibetan Lamaism in architecture, painting, exorcising, and prayer formulas (compare Grünwedel, *Buddhist Art in India*, p. 168).

B. L.

The Development of Religion in Japan. By George William Knox.

New York and London, G. P. Putnam's Sons, 1907. xxi and 204 pp.

This volume contains a series of six lectures delivered in 1905-06 at various institutions, on behalf of the American Committee for Lectures on the History of Religions. Mr. Knox, formerly engaged in missionary work in Japan, and later Professor of Philosophy and Ethics in the University of Tokio, now Professor of the History and Philosophy of Religion in Union Theological Seminary, New York, is a well-known and meritorious writer on subjects philosophical and religious connected with Japan. His present book is the fruit of profound research and independent thinking, and presents the most lucid exposition of Japanese religion in its essential characteristics, written in a fluent, agreeable style. The subject is divided into three parts—Shintō treated as natural religion, Buddhism as supernatural religion, and Confucianism as ethical religion and a world system. After all the superficial phrases thoughtlessly repeated